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THE
MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

JANUARY, 1911

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TABLE OF CONTENTS

IN EASTERN LANDS.

Day by Day	Dr. Garner	4
Added Encouragement .	Miss E. Irvine	5
Strong Influence . . .	Miss Alward	6

HERE AND THERE.

Lily Lytle Broadwell Hospital		7
Of Thine Own Have We Given Thee . . .		7
Yokohama Union Church		9

FOR MISSION BANDS.

A Child for Sale	Miss Reid	10
Letter of Laura Kyung		11

ITEMS OF BUSINESS.

Treasurer's Report		12
Missions of Woman's Union Missionary Society		13

THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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*I give and bequeath to the "Woman's
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the City of New York, February 1, 1861,
the sum of _____
to be applied to the Missionary purposes
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THE MISSIONARY LINK

VOL. XLII.

JANUARY, 1911

No. 1

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

IN an address by Rev. W. F. Oldham he said: "I am glad Mahommed does not belong to India, for the load which he laid upon women is even heavier than any that poor India bears. The religions of the East have no place for women. But it is a significant thing that wherever a mission school for boys is opened, a school for girls is started nearby. This is of all work the most fruitful in its results. Even the cheapest and most primitive of village mission schools are the best means of evangelizing India.

"The credit for the advance movement in the education of the women of this land belongs to the Christian camp. Hindus and Moslems are beginning to feel the necessity of education for their women, but nowhere does this feeling find such expression as among Christians."

TO Bishop Warne we owe this statement: "In India even now, there are over thirty-five times as many Christians as the entire native population of the Fiji Islands, and yet that only means that one out of every hundred is a Christian. Under Asoka, Buddhism was made the State religion in India. Hinduism at first resisted, and the struggle for supremacy continued between these two great religions throughout fifteen centuries; then masterful Brahmanism with its unrivalled astuteness, absorbed into Hinduism nearly every doctrine of Buddhism, except its atheism and caste distinctions."

"BUDDHIST priests can scarcely be reckoned as workers," writes Mr. A. G. Fraser, Principal of Trinity College, Kandy, Ceylon. "What they stand for as a body is immensely strong, for they are the centre of all the religious and social life of the people. They are held in honor and reverence, and are virtually large landlords and village rulers. They stand for everything that is high in the ethics of the race and represent its system. They are the fountain of much merit, for gifts made to them cover a multitude of sins."

OUR Evangelist, Miss Mary J. Irvine, of Shanghai, tells us, "In a visit to Peking I felt that those who have not seen it have not seen China. The immensity of the city grows upon one. Full of historical interest, it is especially so in the wonderful temples which were the pride of the Mongols during past centuries. I counted over one hundred Thibetan priests coming out from the temple, where they had been chanting prayers. It cost the Chinese Government over a million of dollars to entertain the great Priest King (the Dalai Lama) and his retinue. Nothing like the wonderful carving in beautiful marble has been executed for centuries in China, and the arch at the entrance of the temple is filled with cryptomeria trees of gigantic growth. A visit to the Ming tombs gives one an idea not only of the glory of past centuries in China, but of the wonderful physical transformation of the country in its plain which must have contained immense lakes."

IT is with great satisfaction that we once more send to Yokohama, Japan, Miss Mary Evarts Tracy, whose furlough has reinstated her health. A farewell service was held November 22nd, 1910, prior to her departure, and we were glad to invoke blessings on her future, and to renew our vows to the maintenance of our school at 212 Bluff, now in its fortieth year of existence.



MARGARET WILLIAMSON HOSPITAL AND WELLS WILLIAMS PAVILION, SHANGHAI.

IN EASTERN LANDS.

CHINA—SHANGHAI.

DAY BY DAY.

By DR. M. EMILY GARNER.

A YEAR in the Margaret Williamson Hospital has brought with it many new evidences of God's goodness to four physicians, one trained nurse and fourteen Chinese assistants, druggists and nurses.

In June, the twenty-fifth anniversary of the Hospital was celebrated, and those who have followed it through these years will not have failed to see how, through the skillful management of Dr. Reifsnnyder, it has grown from a small two-roomed hut in the native city, to large spacious buildings, now four in number.

With the ever-increasing number of patients, it has been necessary to provide more room, and as this year closes, the long needed Stevens Maternity is being completed. The building is a three-storied one with several private rooms, a general ward, nurses' room and bath room on each floor, the operating room

and the doctor's quarters being on the middle floor. There is also at one end of the building a wing which has no communication with the other part, to be used for infected cases. It has a small operating room, bath room and a good sized ward.

The building throughout is lighted by electricity and heated by hot water, the latter made possible by special gifts from friends in America. Hot and cold water is also supplied to the bath rooms and lavatories. A destructor chamber was also built, where all the Hospital refuse can be burned. Are not all these modern appliances something for which to be truly grateful?

One of our most efficient Chinese helpers was married this year, but she continues to work. Another one has left to continue her studies in other lines, having finished her term of five years. A former helper who has been married some years, has come back to assist in the Dispensary during Dr. Reifsnnyder's absence. It is most gratifying to find those who have been in the Hospital and have gone to homes of their own, show enough interest in the work to be willing to help in times of need.

In April our beloved Bible-woman, Mrs. Day, was brought to the Hospital, and we feared she would not be able to preach to the patients as formerly. However after several months, she is able to speak to the large Dispensary audiences and spends many quiet hours in the Wards with the patients. During her illness we were made to realize more than ever what an important place she has filled in the Hospital many years, and how tenderly she is regarded by all who know her, was very evident in the many anxious inquiries and expressions of sympathy.

It is interesting to note that the first bed endowed for the Maternity was by a Chinese gentleman in memory of his wife, who was in the Hospital in the early years as a helper, and who after her marriage always remained a staunch friend, until her death a year ago.

Now that the Maternity is opened, there will be ample opportunity for friends who wish to help in this way to endow beds.

If we should undertake to tell of the many interesting things or of all the blessings of the year, time and space would fail. So we leave the reader to imagine the joys and sorrows that have been interwoven with the days, and to pray the Lord of the harvest, that the seed sowing may not have been in vain.

ADDED ENCOURAGEMENT.

By MISS ELIZABETH IRVINE.

THE work of our Margaret Williamson Hospital, continues to be a most potent factor in the evangelization of the Chinese women and children of all classes. Within its walls is a busy hive of ministry, to the needs of both body and soul. The high class as well as those lower in the social scale, hesitate no longer in trusting themselves to the superior skill of our physicians, and are now learning the value of those properly qualified to grapple with disease.

Our aim is to bring to all who enter the Hospital some knowledge of the eternal realities of the life to come. I have yet to meet a woman too ignorant to respond to the Gospel when it is presented to her in a language she can understand. It is no uncommon experience to meet those who are too poor to be idolaters, for it requires money to buy materials such as are required in worship. It seems to be beyond their conception to think of a God who does not require anything in approaching Him. How glad we are to be able to point them to One who invites them

to return to Him "without money and without price."

During the past year a number have accepted Christ, some of whom have received baptism. In one case the husband and wife received baptism together, as the result of instruction given to the wife while a patient. Mr. Tsang visited his wife while a patient in the Hospital and became interested. Mrs. Tsang was suffering from an incurable disease, and after returning several times for treatment, she went to her home to prepare for death, which was thought to be near, the Chinese having a dread of dying away from home. After weeks of intense suffering, it seemed one morning as though the end had come. According to custom she was dressed in her burial clothes, but after several hours, relief came and she revived, and since that time she has gained strength enough to walk around her room. Mrs. Tsang and her husband rejoice together for prolonged life. We truly see the wonderful works of God manifested in the way in which He gives His children grace to bear affliction.

Kung Dzien, a boy of ten years, was brought into our Hospital one day more dead than alive. Poor food and lack of care, had no doubt contributed in very large degree to the bringing about his condition. His parents were dead, and he and an older brother were trying to remain together. After a year of treatment he recovered sufficiently to be dismissed. He was taught daily of Jesus, whom he had learned to love. I remember one day when he looked up imploringly and said: "I would like to stay always at Jesus' place." His conception of "Jesus' place" had come to be the Hospital, and it was heaven to him. He returned a few months later, in as bad a condition as he was in the first place. Nursing and medical care restored him to perfect health and strength again. In less than two years he was sent to a school for boys in another mission, where he has remained ever since. He has grown now almost to manhood, and has become not only an earnest Christian, but is also looking forward to the ministry. He usually returns at the vacation season to pay his respects to Dr. Reifsynder, for he still feels that he belongs to the Hospital. It has paid to save this boy. This boy was one of a number whom I taught while I was trying to get hold of the intricacies of the Chinese language, as it was easier to afflict my stammering tongue on the children in those days.

Of recent date is Mrs. Pé, a country woman, who came in her extremity as a pa-

tient. She returned to her home restored not only in health, but a converted woman as well, and has been the means of leading others to Christ. Her husband, an opium smoker, gave up the habit through prayer and his wife's influence, and though not baptized, he is a believer. Their daughter, a young woman of eighteen, was baptized at our last Communion in the Van Santvoord Chapel, and is an earnest Christian. Thus Christian homes are established and the Gospel spreads.

Mrs. Dzung, a woman in the same neighborhood, was converted through Mrs. Pé's influence. Though a devout vegetarian, she was deeply interested in Christianity from the first time she heard it, although in the face of much opposition. Later she was a patient in the Hospital, and this was our opportunity to more thoroughly instruct her in the Gospel. Her face shines with a heavenly radiance.

Mrs. Ug was a patient for a short time, and it was our privilege to lead her to become an intelligent believer. Later she entered a school for women, where she received daily instruction in the Bible. She has become not only an earnest Christian, but has for some time been holding a responsible position in the Door of Hope, and is interested in winning souls. Her husband is a worthless man of the literary class, who does not consider it beneath his dignity to allow his wife to earn not only her own living, but that of her two little girls as well.

Mrs. Wong, a woman belonging to a distant city, came not knowing anything of the Gospel, and seemed to be an earnest inquirer from the first. We had no doubts as to her sincerity when she applied for baptism a few months later. Though not living in Shanghai, she never fails to visit us regularly and hand her contribution towards the support of the Gospel. Though illiterate, as most of these women are, God makes Himself known to those who seek Him.

JAPAN, YOKOHAMA.

By MISS CLARA ALWARD.

STRONG INFLUENCE.

THE work and influence of a Bible-woman does not cease when she leaves our Bible-School.

The wife of one of our ministers was, for four or five years before her marriage, a student and worker in our Bible-School. She has always been a helpful companion for her husband in all his work, and they now have a little family of two boys and three girls.

Recently the father was sent by the church on a two months' mission to Manchuria, and all the care of the home fell upon the mother. As is often the case, one anxiety seemed to lead to another. The second boy became ill, and the eldest, while playing "sword drill" with bamboo sticks, with other boys, was struck in the eye by a playmate's stick. The wound being directly in the pupil, sight was instantly destroyed, and for many days the boy suffered great pain. While the mother was in the hospital with the two boys, one of the little girls was ill, cared for by a nurse. But with all this anxiety, the mother never seemed to lose for a moment her sweet, patient self-possession.

The family of the boy who had accidentally caused his playmate such pain and loss, were not Christians and knew nothing of the Christian spirit of forgiveness. Fearing that the minister's family would be very angry with them, one of them called at the hospital, but through some mistaken idea of the nurse, was not allowed to talk with the mother. This confirmed their fears, and they decided to move out of the city, so that the boys need not meet again.

The mother in the same sweet spirit, when she heard of the fear of the non-Christian family, wrote them a letter assuring them that they cherished no thought of blame for the boy, and she wished them still to be friends as before. She urged them not to think of moving away, but one thing else she urged, that they would learn about Christ and His love.

The letter was a message of light and life to that other home. The father said, "If this is Christianity I want to know more about it." They put away their idols and asked to be taught the word of God.

When the minister returned to his home the difficulties were past and his family were happily reunited. Although the eldest son would continue to feel his loss, the Gospel had been preached most effectively. A few weeks later, they all rejoiced to receive in Christian fellowship in the church, the playfellow with his father, mother and eldest sister.

Kido San recently attended a Christian memorial service held for the man who was for many years our cook. A young man who had conducted the service, and at the close told her he was one of her pupils years ago in the Aizawa cottage Sunday-school. That is one of the hardest neighborhoods to teach in now.

HERE AND THERE

LILY LYTLE BROADWELL HOSPITAL.

OUR new Memorial Hospital in Fātehpur, Northern India, is now occupied. A little history of it may be interesting to our friends on this auspicious extension of work in our Jubilee year.

In 1894 our treasury was enriched by a legacy of \$10,000 from Mr. Samuel J. Broadwell of Cincinnati, to be used as a memorial for his wife, a Vice-President of our Society, and a prominent founder of our Cincinnati Branch.

As a personal friendship had been formed by Mr. and Mrs. Broadwell with our missionary, Miss Sarah F. Gardner, who had often been a guest in their hospitable home, this gift was entrusted to her in our Calcutta Mission to establish the Lily Lytle Broadwell Memorial School for India girls. This was opened in 1898 and successfully carried on until 1902, many young girls being trained there for lives of Christian usefulness. Then as it was found impossible to purchase in Calcutta suitable mission premises for this object, and the interest of the gift not being sufficient even to rent a building large enough to accommodate the school, the bequest was withdrawn from this part of our work, to be used in another station of India. In 1907 our Missions in India were increased by opening a new station in Fātehpur, a district where 1,408 villages with a population of 686,391 surrounding the city of 19,000 inhabitants, formed a vast field where as yet no Christian teaching had been inaugurated for its myriad of *zenanas*.

The year 1909 saw the successful erection of a *Memorial Dispensary*, where medical work was carried on by a physician, a graduate nurse, and native assistants. This department developing rapidly, the necessity pressed for the erection of a Hospital, as patients came hundreds of miles for relief from suffering.

This then, seemed the providential opportunity for the consecrated memorial gift of Mr. Broadwell. Ten acres of land with "beautiful mango groves upon it" was secured and the corner-stone of the *Lily Lytle Broadwell Memorial Hospital* was laid November 25th, 1909.

From our missionary Miss Alice Wishart, we have this little pen-picture of the Hospital as it appeared last Summer: "The road is a wide smooth track, lined with magnificent

pepul trees which almost meet overhead, and bordered on both sides by green fields and groves. I felt a thrill of pride as we crossed the wide space between the new wire fence and the building, which gives promise of what is yet to come. When I saw the crowd at the little Memorial Dispensary and heard of the numbers they were having daily, it did not require a stretch of imagination to see the new Hospital filled to overflowing after it is opened to patients." The adjoining grounds are rapidly developing in beauty, and 100 chrysanthemum plants were donated as the nucleus of a garden.

Here in attractive surroundings, with a throng of the suffering women of India waiting for admission, the *Lily Lytle Broadwell Memorial Hospital* was opened in our Jubilee year. A gifted young physician, Dr. Grace Spencer, has joined Dr. Mina McKenzie, Miss Owen, our Graduate Nurse, and a corps of native assistants under her training.

Twenty beds are already furnished for occupation, and endowments for four at \$600 each have been given. One from the Treasurer of our Cincinnati Branch and a personal friend of the late Mrs. Broadwell came with this loving tribute.

"I forward six hundred dollars to endow a bed in the new Hospital at Fātehpur, India, building 'In Memoriam' of Mrs. Lily Lytle Broadwell of Cincinnati, the bed to be called 'The Hannah Amelia White Bed,' endowed by Mrs. M. Morris White of Cincinnati, in loving and affectionate remembrance of Mrs. Broadwell. I send this gift with earnest prayer and hope that it may be an added means of advancing the work on earth, toward nursing souls into the Kingdom of our Lord and Saviour. 'Inasmuch as ye have done it unto one of the *least* of these, my brethren, ye have done it unto *me*.'"

It is hoped that many of Mrs. Broadwell's friends who came under the spell of her magnetic personality, may feel it a priceless privilege to perpetuate her consecrated memory in that far-off land, where women have been doomed to privation and suffering for countless ages.

"OF THINE OWN HAVE WE GIVEN
THEE."

A STRIKING statement is thus made by Rev. Arthur T. Pierson, D.D.: "If we read the Book of Esther, we find that three times during the period covered by that book, Imperial proclamations were sent out that reached every individual in that great

kingdom, which extended about 3,000 miles east and west and 1,500 miles north and south. And yet with a world that is only about ten times as big in territory, we have been all these centuries, and have not yet reached every soul once, with the proclamation of the Gospel. I cannot read the Book of Esther without feeling ashamed of the Church of Christ. About 20,000 laborers from the whole Church and \$20,000,000 to support them. And yet single believers, in evangelical churches own so much money that, if piled up in silver dollars one on top of another, the pile would reach miles upward in the atmosphere! Where is our enthusiasm for God?

"The average income of Christian believers is said to be, at a low estimate, \$500 a year. Reckoning only 150,000,000 believers, that would make the aggregate sum \$75,000,000,000 annually!"

Dr. Schauffler puts the situation in a unique form: "Money is like electricity; it is stored power, and it is only a question as to where that power is to be loosed. I have my tremendous batteries with storage power, and say to myself: 'Here is this enormous potentiality stored up, doing nothing, but capable of marvels. What shall I do with it?' I want to illuminate my house, and so make my attachments, turn on the buttons, and the house is lighted. It can do nothing simply as stored power; it should be stored that it may be loosed again. How shall it be loosed? That is the only question! It is a very serious question, because with the Divine blessing on this power that we store and then loose, there may come such results as shall cause us to marvel here, and to praise God through all eternity."

In a study on liberality in the *Evangelical Evangelist*, attention is called to St. Paul's statements to the Corinthians: "The Churches of Macedonia had given abundantly out of their deep poverty, and in a time when their faith was being tried in much affliction. The manner in which they had shown their liberality, is noteworthy. They gave up to, and beyond their ability; of their own accord; asking earnestly for the privilege of giving; for the sake of the fellowship of the saints; and after they had devoted their lives to God. Can there be found anywhere a more beautiful illustration of the grace of Christian liberality than this?"

The Reasons for Liberality. Having drawn the attention of the Corinthian Christians to the "faith, and utterance, and knowledge," in which they abounded, Paul calls upon them to match their excellence in these things by

the grace of liberality also. He appeals to them to give, not because they had been commanded, but to prove the sincerity of their love; to follow the example set by the earnestness of the Macedonians; to measure up to the example of Christ; and because it was no more than right, that the Church which had initiated the collection should fill up its share. Paul's appeal was to the highest motives. According to his view, true giving is that which is given in the unselfish spirit of Christ, and for those from whom we expect nothing in return.

The Basis of Liberality is (Vs. 11-15) the broad foundation for all Christian giving. Paul declares that "there must be readiness of mind; that a man should give in proportion to what he has; that giving should not be so liberal that the recipients are at ease, and the givers in distress, and that there should be equality, either of ease or distress, for both givers and recipients."

In the *Record of Christian Work* it states that "The Bible plan of giving seems marvelously simple, and fitted to reach both ample and permanent results. It included at least four things:

1. *A poll-tax* of about thirty cents, which everyone, poor and rich alike paid, and was known as the "atonement money."

2. The *tithes*, of which there were three: the Levitical, or tenth of all produce of the ground or the flocks and herds, which went to the support of the Levites; the temple tithe, for the festival services of the sanctuary; and every third year a tithe for the support of the poor.

3. *The firstfruits.* All first things belonged to God—the firstborn of men, the firstlings of beasts, and the firstfruits of the ground.

4. *Freewill offerings.* Taxes and tithes were obligatory, these were voluntary, given of choice on special occasions and as votive offerings, but often immense in quantity and value.

Thus while the Jew is commonly supposed to have given one-tenth of all his income to religious purposes, the fact is, that he gave every year at least one-fifth, and in some years and in some circumstances from two to three-fifths!"

"It is recorded on one occasion that much more than was enough was brought voluntarily, so that a public proclamation became needful to restrain the people from further bringing! The aggregate value of these gifts could not have been less than between one and two million dollars! In Hezekiah's day,

for five months gifts were heaped in plenty. But never since has any such proclamation been needful, and the more to the shame of the Lord's givers!

"The Christian Church is supposed to be in advance of the Hebrew state in everything. Yet in comparison with such systematic, habitual, self-denying and generous giving, modern disciples are far behind and unworthy of their fuller light, greater privilege, and better understanding of God's 'unspeakable gift.' So little is the obligation of stewardship felt on the one hand, or the privilege of giving on the other, that the contributions to the causes of benevolence seldom prove adequate, and generally, miserably insufficient; so that instead of enlargement, retrenchment becomes necessary."

FOR OUR JUBILEE YEAR we proposed to start a fund to take the form of the "Missionaries' Salaries," to secure pledges for those workers now in the field, *not already specifically supported*. This number is ten, and it was suggested that if ten stewards of the Lord would each pledge six hundred dollars a year, or twenty guarantee three hundred, the object would be accomplished. As this might not be possible for many of those who love us most, it was suggested to have shares of ten dollars, for six hundred of our constituency.

Thus far this is the result: Two friends gave \$7,500 each, two others gave \$2,000 each, one gave \$500, one gave \$400, four gave \$300 each, ten gave \$100 each, fourteen gave \$50 each, four gave \$25 each, eight gave \$20 each, twenty gave \$10 each, thirty gave \$5 each.

Our Jubilee Committee, formed of our Brooklyn Branch, gave undivided attention to our appeals for one dollar gifts outside of our constituency, when we repeated the words of one of our Charter members:

"If it be true that this *first* 'woman's mission to woman' owed its inspiration to the Voice of the Lord calling for a special service (and who can doubt it?), then to whom should its claims be dear and sacred? Certainly to every one who counts herself one of those whom the Lord has saved; to every woman who, above and beyond all dividing lines of faith and creed, loves best to write herself 'a follower of the Lord.'

"There is not to-day one Christian woman in our land, however ardently she may love and serve her own 'Board of Missions,' but is 'a debtor' to this Union Society, in that it solved a difficult problem in foreign mission service, and opened a new and direct

way from the Christian heart of womanhood in America to the dark and weary woman's heart of heathendom. Thus we make bold to ask one dollar from every woman throughout our land who loves and serves this great mission cause, and pray to the Lord of glory."

From the systematic service of the Jubilee Committee three hundred and ten dollars was received.

YOKOHAMA UNION CHURCH.

BEAUTIFUL pictures have reached us of the new church in Yokohama consecrated October 15, 1910. From the *Japan Weekly Gazette* we learn that "the new building is a very handsome structure, and a great addition to the Bluff."

"The building consists in the main, of two stories. The lower story contains the large Sunday-School room, the church parlor, vestibules and lavatories. The upper story consists of the church itself, which has two main entrances.

"The Union Church of Yokohama was organized towards the end of 1871 by the Rev. S. R. Brown and others, and was intended "to furnish Christians with a place and form of worship, and with an organization akin to those which they had used and enjoyed in their respective homelands." The basis of its internal organization was that it should be "entirely independent in the regulation of its affairs, governing itself according to the teachings of the Word of God as understood by its founders." But at the same time it was emphatically desired that it should be "at one with the Church of Christ throughout the world, and should seek always to be in fellowship with all the Churches of the Lord."

"Among the earliest members of the church was Miss Julia Crosby, who was present at the opening ceremony of the new church. When ground was broken on Lot 49, Bluff, the ceremony of turning the first sod was performed by Miss Crosby, the oldest member of the church, who was also present at the dedication ceremony. From 1875 to 1890 the evening service was held in the parlors of the Woman's Union Mission "Home," No. 212, Bluff."

The organization of this Union Church has a peculiar significance for our Society, as it embodies the principles of our foundation, and has been so largely connected with our mission in Yokohama, our missionaries having been among the pioneers of work for women in the Island Empire.



PATIENTS IN MARGARET WILLIAMSON HOSPITAL, SHANGHAI.

FOR MISSION BANDS.

“A CHILD FOR SALE.”

By MISS F. M. REID.

INSIDE the South Gate of the city of Nankangfu, in Central China, is a home I often used to visit. I shall never forget my first sight of it. Its once handsome but dilapidated entrance, led into a large courtyard, where a grunting pig searched for scanty food among broken rubbish, which had been beautiful flower-stands, with orange trees growing in them. Over the uneven threshold I stepped into the guest-hall, whose stately proportions only made its poverty-stricken aspect more conspicuous. The aged mistress, clad in patched and threadbare cotton garments, gave me a gracious and dignified welcome, and her little grand-daughter ran to fetch a rough stool for me to sit upon, and filled my hands with single hollyhock blossoms, the last survivors of the once luxuriant garden. All around were signs of the most abject poverty, amid which the old lady, with her aristocratic bearing, seemed strangely out of place. Sitting beside the old lady I told her of the Heavenly Home,

where neither moth nor rust corrupts, and thieves do not break through or steal. “Ah!” she said suddenly, “there is no *opium* there! Happy place!” Then she poured out her story:

“We were rich once. This house was like a palace; the garden was filled with rare flowers; this guest-hall was draped and furnished with the best. My husband was an official, my boys were students; we wore silk and satin, servants waited upon us, and we lived in luxury. Now,” she waved her hand round the desolate hall, and a stifled sob broke from her.

Controlling herself, she spoke fiercely—“It is all the result of ‘eating the foreign dirt’ (i. e., smoking opium). Before my husband died I had my fears for my elder son, and as soon as he became head of the house, the fatal habit was recognized by all. He led his younger brother astray, and between them they have sold and destroyed everything, and have brought us to this.” I listened in silence; her grief was too deep for words. How could I comfort her? I tried to tell of One who could save from sin, and make us strong to

overcome every temptation; but the words died on my lips as she cried: "Oh! why does your Christian nation send the vile poison to our people?"

As she spoke, a young woman sauntered out of one of the side rooms, and sat down near me. Her clothes were torn and filthy, her face unwashed, her hair undressed for many days. As I looked at her, the old lady clutched my sleeve, and hissed into my ear, "It is my elder son's wife; she, too, loves the flowing poison." No longer did I wonder that her two boys were shabbily dressed and mischievously inclined; I only wondered that with such a mother they were not far worse in every way. "If it were not for my younger son's wife we might all be beggars on the street," said the old lady. "She washes and mends our clothes, earns and cooks our scanty meals, and keeps the roof over our heads."

I knew her well, and when she came to sell her eggs and chickens, had sometimes asked if she would not come to my women's meeting. Small wonder with such multitudinous duties and such pressing cares, that she said she had *no time for meetings*, or that she showed little interest in the religion which, in her mind, was inextricably mixed up with the opium sent by Christian England.

For months I visited that home regularly, and by degrees the love of Jesus began to find an entrance into the heart of the old lady, of her younger daughter-in-law, who would bring her sewing and listen while we talked, and of the little grand-daughter, who still brought her offerings of flowers.

My fellow-workers found the old grandmother and the little girl, but the bright, brave, young mother was not there; and on inquiry they learned that her husband, to obtain money for opium, had sold her to be another man's wife, thus snapping the last thread that had bound the home together and saved it from utter ruin!

At Canton, in South China, a great procession was organized by people rejoicing over their first earnest effort to free themselves from the bondage of Opium. In this procession various emblematic devices were used, to impress upon onlookers the meaning of the demonstration. One, like a London "sandwich man," bore the inscription on back and breast: "I pray you a thousand times, do not follow my example." He was a man well known in the city as having acquired a large fortune; but, becoming an inveterate opium-smoker, he was now a beggar on the streets of Canton.

Another of a man and woman leading

a child, was labelled, "Child for Sale, to buy Opium." You will say, surely it is not possible that children can be sold for such a purpose, and that purchasers can be found for them? Alas, it is only too true. In China many children—girls in particular—know by bitter experience the reality of the process. A man's wife and children are his absolute property, to be disposed of as he chooses, none questioning his right. *Medical Missions.*

LETTER OF LAURA KYUNG.

I AM so glad to tell you that we had a very good time on Christmas Day at the Bridgman Memorial School, Shanghai, China. We gathered a great meeting. There were many guests in our church.

When we saw a pleasant morning, we were very happy. After prayers we chose the present which we wanted. First we chose the pictures and some other small things. Then we wrote our names on them. Afterward we put the things on the tree. Our Christmas tree looked very pretty. At twelve o'clock we had our dinner. When we had finished eating then we got ready.

At two o'clock we began. We all went to church. First we sang an English song. Then Mrs. Tai prayed to God. Afterward we had some girls play on the piano and some small children sang some pieces in English. Near the close of our exercises we recited a piece about the stars. I was the Evening Star and was dressed in yellow with a silver crown, which was made from silvery paper. Ian Hive was the North Star, and was dressed in light blue, with a silver crown. Yan Juni was the Morning Star, and was dressed in pink, with a silver crown. Tsou Sing was Bethlehem's Star, and was dressed in white, with a golden crown.

My Christmas present was a very nice doll. I like it very much, because her eyes can shut and open. She has light hair and blue eyes. Her dress also is blue, and she has a pair of black shoes and stockings.

We finished our exercises about half past five, then the teachers distributed the presents to us. Afterward some pupils went home, and some pupils stayed at school.

I like Christmas to come because it is the day of Jesus' birth. We are thankful for this little Child, who came to save us from sin.

Therefore, we are all happy to celebrate His glorious name and remember that He gave us His loving grace, so we want to praise His name that others may learn of our Saviour.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from November 1 to November 30, 1910.

ALLAHABAD, INDIA.		
N. Y.—Albany Br., Miss M. L. Leonard, Treas., Renssler St. Bible School, for support school,	\$50 00	
N. J.—Fanwood and Scotch Plains, Women's League, Mrs. A. M. Drake, Treas., for Miss Wishart's fund,	12 00	
Total,	\$62 00	
CALCUTTA.		
N. Y.—N. Y. City, Mrs. Davies Cox, four scholarships, in Gardner Mem'l School, two in memory of "M. E. M.,"	\$200 00	
N. J.—Madison, Miss M. W. Holden, for Puspubala, 20.00, Slackwood, Union S. S., for orphan, 5.00,	25 00	
Pa.—Germantown, X. Y. Z. Society, Miss J. S. Kelly, Treas., for support of Bible woman,	60 00	
Ohio—Cincinnati Br., Mrs. M. M. White, Treas., Y. W. C. Ass'n Band, for scholaship, 35.00; Mrs. S. B. Keys, for Shomo Prohba, in orphanage, 30.00,	65 00	
Total,	\$350 00	
CAWNPORE.		
Mary Avery Merriman Memorial Orphanage.		
Mass.—Lowell, Y. W. C. Ass'n, Miss M. C. Field, Sec'y, toward support of Punlla,	\$10 00	
Conn.—Hartford, Miss A. O. Welcher, for Severen,	20 00	
N. Y.—Cold Spring, "Hillside Band," Miss A. P. Wilson, Sec'y, for Alison M. Rahiman,	20 00	
N. J.—Lakewood, Miss Laura Pell, toward Miss Harris' salary,	60 00	
Pa.—Phila. General Council of the Ref. Epis. Ch., from the Eliza Dean Trust Fund, Rev. Chas. F. Hendricks, Treas.,	569 00	
Ind.—Lafayette, Mrs. Z. Stiles Ely, for orphan,	20 00	
Ill.—Chicago, Miss M. R. Marsh, for Kara,	13 00	
Cal.—Santa Barbara, Dr. H. P. Merriman,	50 00	
Total,	\$762 00	
FATEHPUR.		
Lily Lytle Broadwell Memorial Hospital.		
N. J.—Chatham, Mrs. R. H. Allen, "Sarah Wallace Memorial Bed,"	\$600 00	
Ohio—Cincinnati, Mrs. M. Morris White, in loving remembrance of Mrs. Lily Lytle Broadwell, Hannah Amelia White Bed,	600 00	
Total,	\$1,200 00	
JHANSI.		
Mary S. and Maria Ackerman Hoyt Hospitals.		
N. Y.—Brooklyn, Mrs. Calvin Patterson, for support of Hajari 40.00; N. Y. City, Estate of Ezra P. Hoyt, Dr. J. Ackerman Colcs, Ex., 150.00,	\$190 00	
Pa.—Shippensburg, S. School collection, Miss A. V. Horton, Treas.,	9 16	
Md.—Baltimore Br., Mrs. A. N. Bastable, Treas., Miss E. C. Wright,	5 00	
Mich.—Grosse Pointe, Mrs. Edwin Lodge, for support of nurse,	50 00	
Total,	\$254 16	
SHANGHAI, CHINA.		
N. Y.—Brooklyn, Mrs. R. L. Cutter, for the brass plate for the Haines' bed,	\$4 50	
N. J.—Jersey City, Mrs. L. A. Opdyke, for pupil in Bridgman Mem'l School,	10 00	
Md.—Baltimore Br., Mrs. Cornelius Weston, 5.00; Mrs. Henry Onderdonk, 15.00; Mrs. Alexander M. Carter, 5.00; Mrs. A. N. Bastable, 10.00; Mr. A. N. Bastable, 5.00, for Yen Nyoo, Bridgman Mem'l School,	40 00	
Cal.—Mills College, Tolman Band, Mrs. C. T. Mills, for M. W. Hospital,	50 00	
Canada—Chateauguay Basin, Miss Hope Jack, for Bible woman,	10 00	
Total,	\$114 50	
GENERAL FUND.		
N. Y.—Albany Br., Miss Pauline Wilson, 1.00; contribution the Presby. Ch., 40.50; First Ref., 38.00. N. Y. City, Mrs. M. K. Jesup, 10.00; Mrs. Davies Cox, for expenses of annual meeting, 100.00,	\$189 50	
N. J.—Summit, Mrs. J. M. Brodoux,	5 00	
Md.—Baltimore Br., Miss E. M. Bond, 1.00; Miss M. M. Robinson, 1.00,	2 00	
Ohio—Cincinnati Br., Mrs. M. M. White, 10.00; Mrs. A. C. Kemper, 5.00; Mrs. Clarence Price (N. Y.), 5.00; Mrs. Thomas Morrison, 4.00, cash 6.00,	30 00	
Total,	\$226 50	
JUBILEE FUND.		
Conn.—New Haven, Mrs. F. B. Dexter,	\$25 00	
N. Y.—Brooklyn, A Friend, 75.00; Jubilee Com., 10.00. Cold Spring "Hillside Band," in memory of Mrs. David Moffat, 25.00. Corona, Mrs. J. W. Peek, 1.00. N. Y. City, Mrs. A. G. Ropes, 25.00. Tompkinsville, Mrs. G. M. Lillie, 10.00,	146 00	
N. J.—East Orange, A Thank Offering, 5.00. New Brunswick, Miss Anna A. Waldon, 1.00; Miss Elizabeth Waldon, 1.00,	7 00	
Pa.—Germantown Aux., Miss M. Halloway, Treas.,	100 00	
Ind.—Lafayette, Mrs. Z. Stiles Ely, in memory of Mrs. Henry Johnson,	30 00	
Ohio—Cincinnati Br., Mrs. Geo. D. Eustis, 10.00; Mrs. Clarence Price, 10.00; Mrs. John Gates, 5.00; Mrs. H. Wilson Brown, 5.00; Mrs. A. C. Kemper, 10.00,	40 00	
Ill.—Winnetka, Mrs. J. R. Leouard,	25 00	
Minn.—St. Paul, Miss M. J. Boardman,	10 00	
Total,	\$383 00	
SUBSCRIPTIONS TO MISSIONARY LINK.		
Mrs. S. E. Hull, .50; Mrs. Sallie Seabrook, .50; Baltimore Br., 1.00; Mrs. E. B. Richardson, 1.00; Miss M. J. Boardman, .50. Leaflets, 30. Total,	\$3 80	
BOSTON BRANCH.		
Calcutta—Mrs. Henry Woods, 100.00; Mrs. D. R. Craig, 50.00; Miss C. Tuxbury, for Necrola (orphan), 25.00,	\$175 00	
Fatehpur—Miss C. Tuxbury, for Rescue work,	10 00	
Jhansi—Mrs. F. C. Lowell, for support of nurse,	50 00	
Miss J. N. Gould, an. sub. and LINK, 1.50; Miss E. Tobey, an. sub., 1.50; collection at an. meeting, 22.85; Interest State St. Trust Co., .85,	26 70	
Mrs. Edward Crosby Jubilee fund,	3 00	
Total,	\$264 70	

"Mrs. John D. Richardson Memorial Band."

Mrs. L. Miles Standish, 10.00; Mrs. S. C. Demorest, 5.00; Mrs. Francis James, 5.00; Mrs. Ambrose Lewis, 1.50; Mrs. Gilbert Wait, 1.50; Miss Pamela A. Hall, 2.00; Mrs. J. K. Culver, 2.00; Mrs. Mary H. Mitchell, 2.00; Miss Hatdie Dunbar, 1.00; Miss May H. Faxon, 1.00; Miss Anna M. Gregory, 1.00; Mrs. Jas. G. Lovell, 1.00; Mrs. A. H. Temple, 1.00.	\$34 00
China—Mrs. Francis E. Blake, towards salary of Embdy teacher Bridgman School, 20.00; Miss Adelatae Standish, for the Olive L. Standish Bed in M. W. Hospital, 15.00.	35 00
JUBILEE FUND.	
In memory of Mrs. John D. Richardson, one of "the original nine" in 1860 and the first Treasurer.	50 00
In memory of Mrs. Mary A. Robinson, one of "the original nine" in 1860 and the first Secretary.	10 00
In memory of Mrs. L. Miles Standish, one of "the original nine" in 1860.	50 00
In memory of Mrs. A. A. Gould, one of "the original nine" in 1860.	10 00
In memory of Mrs. Nehemiah P. Mann, one of "the original nine" in 1860.	6 00
In memory of Mrs. Frances James.	10 00
In memory of Mrs. Samuel C. Demorest.	5 00
In memory of Mrs. Henry Faxon.	5 00
In memory of Mrs. Ambrose Lewis.	3 00
In memory of Mrs. A. H. Temple.	1 00
In memory of Mrs. Mary H. Mitchell.	2 00
In memory of Mrs. S. C. Pierce.	2 00
In memory of Mrs. C. B. Thomas.	1 00
In memory of Miss Mary A. Weaver.	2 00
In memory of Mrs. S. E. Sprague.	2 00
Link subscriptions.	\$159 00 3 50
	\$231 50
Total.	\$496 20
CORA TUXBURY, Treas.	

WILLING AND OBEДИENT BAND.

Rev. D. M. Stearns, Germantown, Philadelphia, Pa.

Calcutta—Mrs. L. A. Ross, Bible woman.	\$6 00
Cawnpore—Miss Mabel I. Morse, Bible woman.	20 00
Jhansi—Miss Mary L. Davis, 60.00; Mr. W. H. Bower, 10.00; Miss Emma F. Weston, 60.00, for their Bible women.	130 00
China—Ch. of Atonement Wed. Evc. Bible woman, Shanghai.	12 35
Japan—Mr. W. H. Bower, for Iida Sitsu.	\$10 00
Unto Him, for Harada Shobi.	10 00
Miss Martha Reed, for Iwamoto.	50 00
Miss Anna R. Harper, for Tadayo Iguchi.	10 00
Miss Julia M. Budlong, for Bible woman.	15 00
Mrs. Neilson Olcott, for Moto Iwamura.	5 00
Mrs. Chas. L. Hutchins, for Kono Yoshida.	5 00
Mrs. A. G. Steacy for Wasa Nakajima.	30 00
Mr. and Mrs. Wm. Fredericks, for Sugi Mori.	5 00
Mr. and Mrs. J. S. Mann, for Sumi Okazoe.	60 00
Mr. and Mrs. Biscoe, for Yachiyo Maru.	5 00
Miss Emma G. Fraley, for Kotoji Ito.	10 00
Mr. A. F. Huston, for Ozawa Yasu.	15 00
Total.	\$458 35

SUMMARY.

Allahabad.	62 00
Calcutta.	531 00
Cawnpore.	782 00
Patchpur.	1,210 00
Jhansi.	434 16
China.	161 85
Japan.	290 00
General Fund.	286 70
Jubilee Fund.	545 00
Link subscriptions.	7 80
Total.	\$4,310 51
MARGARETTA WEBB HOLDEN, Ass't Treas.	

NOVEMBER RECEIPTS OF PHILADELPHIA BRANCH.
(Mrs. Wm. Waterall, Treas.)

Interest on Mrs. Daniel Haddock, Jr., Fund.	\$125 00
From Mrs. W. W. Farr for Cawnpore scholarship.	20 00
From Wayne Zenana Society, through Mrs. Roberts Le Boutillier, Treas.,	34 00
Through Miss Castle—Mrs. Wm. H. Castle, 5.00; Miss Castle, 20.00.	25 00
Interest on Mrs. Williams' Fund.	24 00
Total.	\$228 00

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